

The Commons

A Monthly Record Devoted to Aspects of Life and Labor from the Settlement Point of View.

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Hymn for Settlement Vespers.

O thou great Friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
And call thy brethren forth from want and woe!

We look to thee: thy spirit gives the light
Which guides the nations, groping on their
way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

Yes: thou art still the Life thou are the way
The holiest know,—Light, Life and Way of
heaven;
And they who dearest hope, and deepest pray,
Toil by the light, life, way, which thou hast
given.

*Author, Theodore Parker; Tune, Pax Dei by
Dykes.*

Rural Social Co-operation.

IMPORTANT CONVENTION OF PROFESSORS, FARMERS
AND COUNTRY PASTORS.

By Kenyon L. Butterfield, University of Michigan.

The farm problem, like most social problems, has several phases. The farmers have industrial needs because they must make a living under ever-changing conditions; they have political needs because legislation can vastly help or hinder the development of their occupation; they have peculiar social needs because comparative isolation is their ordinary lot; they have educational needs common to other classes because they are American; they have educational needs because they are farmers; they have the common religious needs of mankind, and possibly religious needs of a peculiar character because country life is so different from city life.

Everybody concedes that a virile, consecrated personality is the main factor in any line of social progress. But in the end even vigorous personality builds a social machine of some sort, forms some sort of organization. We naturally and rightly then look to institutions of various kinds to supply the needs of the farmers. Many devices are suggested by many men, but I think that after reflection we shall all concede that at least three institutions are fundamental to rural amelioration: 1. The farmers' organization; 2. The schools, including the rural schools, the ag-

ricultural colleges, experiment stations, etc.; and 3. The rural church.

The farmers' organization gives an opportunity for mature farmers to discuss political and business questions, and to exert the class influence for or against legislation; it educates to co-operative endeavor and deals with interests that are material perhaps but also materially necessary. The schools, of course, are essential, and when broadly defined, as above, are coming to be recognized as having an especially necessary task to perform. The church in the country has a field which promises as fruitful a harvest as any that can be gathered in the city or in lands beyond the sea.

Some ardent people think that some one of these three institutions will suffice. An enthusiastic member of the Grange declares that that order is the natural corner-stone of rural regeneration, and he is partly right. The strenuous rural teacher wants to see the school the neighborhood centre for all social purposes, and she is partly right. The up-to-date and devoted clergyman who is striving to vitalize the rural church, urges the idea that the church can take upon itself all the necessary social functions of the community, and he is partly right.

Yet none of these is wholly right. Neither the farmers' organization, nor the rural school, nor the country church,—neither farmer, teacher, nor preacher, is alone sufficient. All are necessary. It would be next to fanaticism to seriously insist that any one of these institutions can serve the farmer at every point.

It is a good sign, however, that there are farmers, teachers, and preachers who have this all-inclusive idea of their respective institutions. The common case is that of the farmer who can see no use even in a farmers' organization; of a teacher whose vision of service is bounded by the four walls of the school-house; of a preacher who imagines the pulpit and the prayer-meeting the only arenas of conflict against low aims and poor lives.

But it would be a better sign if farmer, teacher, and preacher would each recognize the need in rural life for this trinity of institutions. For this recognition would surely lead to a form of co-operation big with possibility. Given a farmers' organization that ministers chiefly to indus-

trial and economic needs, though incidentally to moral and educational ones; a school system that feeds chiefly the accepted educational needs, though acting perhaps as a moving force in industrial and social betterment; a church which is chiefly a religious institution, but which touches the life of the community at many other points—given these things and the obvious next step is co-operation between them all, in order that a well-balanced kind of social progress may result.

How can this be done? That is harder. The first thing is to show its necessity and its possibilities. Brief mention of an actual attempt to do this much may be of interest.

The Michigan Political Science Association will devote the entire program of its next annual meeting to the general subject of "Rural Social Progress." The meeting will occur Feb. 25-26, next, at the Agricultural College, near Lansing, Mich., and the sessions will be held jointly with the State Round-up Farmer's Institute, thus assuring a large audience of representative farmers. Prof. Henry C. Adams, Secretary of the Association, has arranged the program on the basis of the idea of co-operation referred to above—the economic, the educational and social, and the religious phases of rural life will receive attention from noted speakers. An endeavor will be made to secure, in addition to the farmers, a good attendance of rural teachers and country pastors.

The spirit and aim of the meeting will be to try to show that the farm problem interests everybody in the rural community, and that the best and sanest and surest way to achieve rural progress is not only to encourage farmers' organizations, and better educational facilities, and a social service church, including perhaps the social settlement, but that the hearty and avowed co-operation of these agencies is worth while. Whatever the success of this meeting may be, it will at least be noble in purpose and progressive in plan.

Among the papers, provided for by the still incomplete program, are the following: "The Need and Possibility of Agricultural Organization," by Hon. Geo. B. Horton of Fruit Ridge, Mich., President of the State Grange; "The Methods and Results of Rural Education in Canada," by Hon. Geo. C. Creelman of Toronto; "The Function of the Church in Rural Organization," by Prof. Graham Taylor.

The Commons will present its readers with as full a report of this exceptionally interesting and important occasion as its space will allow. Advance orders for the April number, in which an abstract of these papers and discussions will appear, are solicited.

The Country Church Industrial.

BY EDW. P. PRESSEY, EDITOR OF "COUNTRY TIME AND TIDE."

Depopulation has been the least conspicuous of the changes during the last twenty years, in country New England. The abandoned farm with its cellar holes or tottering, weather blackened buildings is indeed somewhat conspicuous. The moment you turn anywhere a few miles afield or off the main thoroughfares. But these are not as conspicuous as the abandoned, semi-abandoned or dry-rotten institutions of the fathers.

The population has not so much diminished as the character of it has changed. One is astonished upon considering the population of twenty years ago and now, to see how comparatively stable the numbers are and also to find how disproportionately to the decline of population popular institutions have declined. To speak without moral approbation or disapprobation, the change that has come over country New England has not been "death and removals," as is so often apologetically maintained by country newspapers and church officials; but it has been a change in the habit and character of the actually resident population.

To speak with an opinion, old New England that passed away about twenty years ago was public spirited. Present New England is conspicuously lacking in public spirit. Too often a country region seems like the forlorn odds and ends of disappointed self-seekers and not half a dozen public spirited persons of any degree in a population of five hundred. The old fashioned town meeting could scarcely be found by the fathers in the present institution, dominated as it is so often by the mere smart bully, whilst the men of character are so close-mouthed as to be ineffectual. Our schools of course are our pride, particularly in Massachusetts where under professional supervision of an effectual class of virile men. But from another point of view even our modern country schools are an invention of the Devil for deceiving the very elect, if that were possible, for no purpose but to turn our boys and girls into a race of bloodless, anaemic city clerks, valuable chiefly as commercial assets. The heart rebels even from our charming schools, sometimes. But there is neither charm nor commercial asset in the New England country church and one may speak of that more freely without affecting the price of stocks. I am to speak of the country church as it is and as it is to be. It is without either moral or social importance just now; but of course that is not to be the fact.

The most discouraging thing just now about the country church is not the lack of spiritual life

and popular interest; for there still continues a good deal of both, though not enough of either to preserve communities from hungry lonesomeness and decay. If there were less life and interest in the church there are plenty of Christian ideas and intentions that would probably rise out of its ashes. If this is anarchy, make the most of it.

A few actual examples of country churches of the best and at the worst will illustrate what I mean by thus speaking out of school. Some years ago I found myself ministering to a country congregation in a town of two churches and several hundred inhabitants. My congregation had only seven or eight men who could be called in any sense regular attendants. Only two in the literal sense were regular. Three of the eight were superannuated men. One was a town pauper. One was a political scamp. Two were inoffensive young men, one married, and one single. And there was one other tobacco soaked church official. The rest of the congregation were women and children. The women were more numerous and averaged better than the men with a proportion of them halt and blind and dangerously silly. The average of the children was very good. But the parents of these bright children were not generally in our congregation, and some of them otherwise had their grave defects, and all of them their problem. The only Sunday-school teachers we could get were of two classes mainly: dispirited persons who would have helped if they had had any heart or courage; and foolish persons who made a shallow prattle out of the whole thing and would not and perhaps could not obey orders to any better end.

The other church in town was in worse case in point of numbers. Over against our pauper, they had an idiot boy; over against our political scamp they had a wolfish young deacon; for our inoffensive young men they had one or two very good ordinary middle aged men; for our superannuated men they had an old elderly man who was "the last of the prayer makers" and they worked him unduly and over-time. This town was not one of the worst. And it was a good way from the best. There were several towns immediately around us that had no church in action at all, though they all I believe had "ladies societies."

The best cases were the most hopeless. For instance in our present region in western Massachusetts there are several country churches in the county and vicinity that have an all year round average congregation of one hundred and a very few possibly go up to a hundred and fifty. Such churches have seemed at a distance like heaven to the country minister who has been used to a summer congregation of sixty and a winter con-

gregation of five to thirteen, or zero in stormy weather. But the average congregation of a hundred in these days is exceptional. Such happy congregations almost never do anything to meet the moral or material problems of decadent industry and life about them. One sees a better future far off for the habitual church going community. They are so complacent in their living tomb, the old parish church, that one almost feels the instinct of the Puritan to go in with an axe and smash the pipe organ and stained glass and cry, 'Let the Lord's people awake out of their feeble ecclesiastical dream and do the things that this community needs to have done, that the publicans and sinners may be masters of their materials and the flesh.'

And so I have arrived at the idea of the Country Church Industrial; the church that touches all life and makes the dead bones leap. One end of the parsonage study is now occupied by our parish compositor and cases of type. A little back room has become a press room. And the little mountain brook back of the barn is harnessed to the press for the greater glory of God. Across the brook are our cabinet and woodworking shops, where the all wood Clairvoux table is made to the glory of God and the handicraft of man. We have a farm fifteen minutes walk out of the village, where we are to teach the glory of God in the farmers practical life by the kindergarten method, by dealing with the things of a farmer's life and preaching our sermons largely in object lessons.

I am a kindergarten preacher and find myself bound to assume that all men and women are only children of a larger growth and require to see the green and gold, the solidity, the push and pull of actual things in a way to symbolize righteousness and purity as the new sacramental elements of their earthly faith, before they will see and believe and take warning or inspiration of the pulpiteer. Our business and industry clustered about the new parsonage and the new church where swarm the young and old with glowing hearts and eager hands are but the sacramental elements of our love of God and man while the spirit shall use to inspire the practice of the golden rule, the brotherhood of man.

And so I sit in my house in the spirit of Jesus the Carpenter of Capernaum; and the disciples, the little children and the publicans and sinners come and sit at meat in our house as in his and they follow us believing that power is being given to us over the materials and the flesh that may not keep us slaves but make us masters of the flesh and the world.

Montague, Mass.

Social Observations in a Country Parish.

BY A NEW ENGLAND COUNTRY TOWN PASTOR.

The parish of which I write, is in many respects, an ideal one. Some of the influences that so often work against the higher life in rural communities, are not felt here. For example, the population is nearly as large now as it ever was. There is a very small infusion of foreign element in the parish; most of the people are of the old New England type. Again, denominational rivalry has no field here for there is but one church. In years gone by, there was a Universalist church, now defunct, and a Baptist church now located in another part of the town.

There are within the limits of the parish 378 persons. 138 men; 146 women; and 94 children under 15 years of age. It is distinctively a farming community. There are 114 families in the parish. 76 of these are living on large farms. 19 on smaller farms, and there is not a family in the parish that has not land enough for a garden. Of the 114 families in the parish, 90 own their houses, 24 live in rented houses. Two-fifths of these farms are mortgaged, but not heavily. The farms are well kept up, the houses and barns are neat and tidy for the most part. The arrangements for house life are convenient and healthful. The drainage is good in almost every case. The water supply is secured from living springs, a few wells are in use.

Economically, the parish is more than holding its own. Progress is the watchword with nine out of every ten of the farmers. New and improved implements for farm use are introduced every year. Modern methods are employed. The markets are carefully watched. Expenditures are wisely and prudently made. Thrift and enterprise are evident on every hand. Within the limits of the village, a new school building, two new stores and three new dwellings have been built within five years. A Village Improvement Society, seeks in a multitude of ways to stimulate the spirit of enterprise and to inspire a love for the beautiful and the artistic.

The social and intellectual life of the people is of a high order. 67 of the 114 families possess a library of their own, and as a rule the books are standard works. 45 daily papers are taken; 225 weeklies; 50 monthlies and 42 distinctively religious journals come into the homes. This number is increasing rapidly since the rural free delivery has come into operation. There is not a family in the parish that does not take at least one weekly paper. One division of the town library is located here, and an average of 15 books

are drawn each week, with an average of a little less than two-thirds fiction.

During the winter months there is a great deal of visiting among the farmers, hardly a week passes that I do not run into a little company of friends and neighbors, spending the day in a social way. The evenings are largely spent at home. The families gather around the fire and a book is read or a game is played, and conversation (not gossip) never lags over a pan of fameuse or gillyflower.

Boys and girls are encouraged in their studies at home and sent away to school whenever it is possible. There are 31 young men and ladies between the ages of 10 and 20 in the parish and 9 of them are at present away at school.

The social life of the community centers around the church. There are family gatherings, and an occasional evening party, but by far the larger part of the social life of the people has a direct or indirect relation to the church. The church is the only social institution in the community. The village band, the village improvement society, and a flourishing literary club are indeed independent of the church, but on the best of terms with it; and each in its own way conserves the higher life for which the church stands. The pastor of the church is president of the improvement society, a leader in the literary society, and a frequent visitor at the band meetings.

The stores and post office are the only lounging places in the village, and they are remarkably free from loafers. There is comparatively little profanity or slang heard either at the stores or on the streets. Of course the village fathers could not exist without telling an occasional "Fish Story," but the boys and young men are conspicuous by their absence. They are taught to spend their evenings at home and this most of them do. The principal of the village school told me last evening that he had not had to stop a single "fight" among the boys since he began teaching here five years ago. I have been the pastor of the church for five years and I have yet to receive the first ungentelemanly or discourteous word or act from any boy or girl in the parish.

This community has the advantage over many rural communities of its size in that its religious life centers in and around one church. Two churches would be a detriment to the people and a hinderance to the progress of the Kingdom of God in the community.

Of the 378 people in the parish, 130 are members of some Protestant church. There are 8 Catholic families. There are 94 resident members of the local church, and 36 absent members. There are exactly the same number of members

of other churches in the parish as of absent members of the local church. Of the 130 church members, 45 are men, 85 are women; 12 are under 20 years of age; 13 between 20 and 30; 24 between 30 and 40; 41 between 40 and 50; 40 are over 50 years old.

Again, of the 130, 3 became members before they were 10 years old; 24 before they were 15; 59 before they were 20; 32 before they were 30; 30 between 30 and 50; and none after they were 50 years old. Once more, of the 130, 44 were led to unite with the church at a time of revival interest; of these 10 profess not to have had any great change in their life, but to have always considered themselves Christians. 86 united with the church as the result of some form of Christian nurture. Of these 46 say they were brought up to consider themselves Christians, and never departed from the faith. 11 attribute their action to a deliberate choice. 3 to the direct study of the Bible. 2 to personal letters from friends. 1 to sickness; 3 to the direct personal work of their pastor, and the remaining 20 to the combined influences of home, church, and friends. One woman told me that she had distinct recollections of impressions made on her when she was only 2 years old, and she dates her religious life from that date.

The history of the additions to the church for the last 25 years is interesting. Of the three largest gatherings two were the result of revival meetings in 1888 and 1892, and one the result of Christian nurture and personal work, 1900.

1877-1	1884-2	1891-2	1898-3
1878-5	1885-6	1892-20	1899-7
1879-4	1886-3	1893-4	1900-14
1880-0	1887-0	1894-2	1901-2
1881-1	1888-35	1895-2	
1882-0	1889-2	1896-3	
1883-1	1890-2	1897-4	

There are 50 families in the parish in which both husband and wife are members of the church. 32 of these sustain a family altar and return thanks for daily bread. 14 Christian homes, pardon the paradox, have neither a family altar, or grace said at the table. 4 acknowledge the provident care of God at the table, but do not maintain an altar. The invariable excuse for the neglect of these most essential forms of Christian nurture is, lack of time.

In closing allow me to say a word in favor of country churches employing Institutional methods. The one great end and aim of all church work should be to reach and save men. The methods that succeed best at any time or place should most certainly be employed. It is my experience

that the church that succeeds in interesting the largest number of people in some form of church activity will secure the largest number of conversions. It is the business of the church to regenerate the community in which it is located. This it cannot do until every man and woman is in hearty sympathy with its work. The church should be the centre of the religious, social, intellectual and aesthetic life of every rural community.

Publications on Social Aspects of Rural Life.

The following articles, periodicals and volumes, referred to in this number of *The Commons*, are listed for the convenience of our readers.

Municipal Affairs, Symposium on "The Decoration of Cities" in the fall issue, 1901, (New York Reform Club, Committee on City Affairs, 52 Williams st., \$2.00 per volume, \$0.50 per copy).

Country Time and Tide, (published at Montagu, Mass., by Edward P. Pressey; price \$0.50 a year, 5c a copy).

Home and Flowers, (The Floral Publishing Co., Springfield, Ohio, \$1.00 a year).

Articles by Rollin Lynde Hart on "The Regeneration of Rural New England" in the Outlook for March 3, 10 and 17, 1900. (The Outlook, 287 Fourth avenue, New York City.)

Institutional Work for the Country Church, compiled by Charles E. Hayward, and containing twelve contributions by several writers on "The Country Church," "The Country Minister," "Institutional Methods," Religious Instruction, "Men's Sunday Evening Club," "The Church Paper," "The Home Department of the Sunday-school," "Special Work for Boys," "Library and Reading Rooms," "Evangelistic Work in Out-districts," "Special Work for Girls," "Sociological Canvass." (Free Press Association, Burlington, Vt.)

The Twentieth Century City. (Publication of the American League for Civic Improvement, Springfield, Ohio.)

The Commons, "Civic Betterment in Chicago," being a report of the all day conference of Cook County Improvement Societies, (Chicago Commons, Grand avenue and Morgan street, 50c a year).

In Phillips Brooks' way of being a scholar, his biographer says, stood "his love of literature as the revelation of man, the yearning to enter into the deeper experiences of life, to know the world he lived in."

A Lenten Thought.

Emma Playfair Seabury.

I take this lenten thought with me,
 Along the Master's devious way,
 Upon the Mount, by Gallilee,
 He was the people's Lord alway.
 He took their burdens for his own,
 He healed the sick, he eased their care,
 He comforted with grief alone.
 He stooled beside them everywhere.

He took their children on his knee,
 And blessed them in his simple way,
 "O suffer them to come to me."
 Ah 'tis so different to-day!
 We kneel within our costly pew,
 And his poor children throng the street,
 With crime and want, and hunger too,
 With aching heart, and bleeding feet.

He helped the humble fishermen,
 To fill, and fill, their empty net,
 He gave his gospel to them then,
 For all the years to come—and yet
 We will not give the work he prays.
 We see him starved, his children cry,
 For mammon rules these latter days,
 And we unheeding pass him by.

I give this Lenten thought to you,
 Who kneel in dusky aisles again,
 And ask his kingdom come anew,
 And dwell within the hearts of men.
 Give men your help, and with them stand,
 They scorn your pity and your gold.
 They want your love, your proffered hand,
 The Christ-like brotherhood of old.

If he were here again I ween,
 He would not in his temples stay,
 But oftener he would be seen
 Where suffering, and hunger prey.
 And it would please him more that you
 With weak and helpless ones abide,
 Than kneeling in your cushioned pew,
 And leaving his dear ones outside.

Rural Homes and Modern Progress.

At the little town of Morris in the state of Connecticut there has grown up a typical American festival. "Old Home Week" the New England fathers have called it. On this occasion from far and near gather the great sons, and simple home folk of the neighboring towns, and together they tell again the story of the Pilgrim pioneers and the achievements of a line that has gone out into all the earth. Near this little town

in the old Nutmeg state was nurtured the genius of Horace Bushnell and Adoniram Judson, and on a nearby stony hillside the turbulent yet heroic soul of John Brown, began its strange and solemn march to the Charlestown gallows and an imperishable fame.

Plain, stern, hard-headed and hard-handed freemen were these Connecticut farmer folk. Fearing God and nothing else, they bore the stamp of a great commission, and with unfaltering courage they gave living witness of their faith. For many years the neighboring Litchfield parsonage was Lyman Beecher's home. Theodore Parker said of this same Beecher, "he was father of more brains than any other man in America."

But the sceptre has departed from our modern Judah, and industrial changes, marked by deserted homes and an alien people, have brought us face to face with the "rural problem." What is to be done to save the character, power, and beauty of American country life? It was the shadow of this problem that rose before each orator during the festival of Old Home Week. A conference grew out of this discussion, and we here set forth some of the recommendations agreed upon:

Better roads, the trolley, the farm telephone and rural mail delivery improve the industrial condition and at the same time break the social isolation. The trolley and the automobile are elements in the solution. The basis of better rural conditions must be laid in improved methods of farming. Dr. Bushnell, who saw things in their true proportions, declared: "The condition of many of our rural towns suggests that instead of ecclesiastical conferences we should rather resolve ourselves into a board of agriculture to discuss what may be done to revive this industry."

The next to be considered is the educational need. The present school system, especially in Connecticut, is very faulty. The old district school often has few pupils left and no one in the district competent to manage the school. Schools should be combined, children being transported and the schools graded and better teachers employed. The party who will put a good school automobile on the market will be a public benefactor. Central schools are a social force uniting different parts of the town. Several towns should combine for the employment of a competent superintendent, the state paying a large part of his salary. State grants should be made to rural schools where the grade of work done is of a superior quality. With the trolley should come the county and district high school. In rural communities the courses of study should be adjusted to rural needs. Teaching in agriculture and

manual industries should be given. Educate country boys and girls for life in the country. The local library, and library post, the Grange, the Reading Club, the Literary Club, the Women's Club have their value.

Professors of social science should give courses of lectures upon the rural problem. Post graduate students should carefully study the subject and publish their conclusions.

Among subjects proposed for discussion, many of which were suggested again and again, thus showing practical agreement as to their pertinency, were: The Interpenetration and Interdependence of the City and the Country Transportation and Communication in the Country; Forestry; Social Settlements for the Country; Country Politics; How to Secure Wise Leaders for Rural Life?; The Beautification of Village Streets and Country Highways; The Education of the Producer from the Soil; Equal Education for all; Consolidation of Schools; District Supervision; Industrial Teaching in Country Schools; The Public Library; Moral Conditions in the Country; The Social Opportunity of the Country Church; Consolidation of Country Churches.

The American League for Civic Improvements.

BY PROFESSOR CHARLES ZUEBLIN.

The American League for Civic Improvement was organized in the spring of 1900 at Springfield, O. A little group of people, prompted by their own experience in a local improvement society and by a series of articles on civic improvement published in a local magazine, decided to call a convention. The convention was attended by people from various parts of the country and several interesting addresses were made. The organization which results was, however, largely left in the hands of those who inaugurated the movement, and the headquarters were located in Springfield. It was frankly regarded as experimental, since there were other organizations in similar fields, such as the American Park and Outdoor Art Association, the American League for Municipal Improvements, the League of American Municipalities, and the National Municipal League. The organizers of this new movement felt that in spite of the societies apparently in possession of the field, there was not only room for another, but also a necessity for a different kind of work. The first of the societies named is made up largely of professional landscape gardeners and park authorities and attempts to appropriate as its field only outdoor art. The next two organizations are representative of municipal officials. The last aims at changes in administration. It was felt that there was a demand for an

organization which would represent the principle of federation and would embrace the various local societies of the country, which were known to be numerous, and at the same time be comprehensive in its purposes.

The first year's work was largely guided by the founder of the movement and its first corresponding secretary, Mr. D. J. Thomas, of Springfield, O. The work of correspondence and organization was carried on under his direction by Miss Jessie M. Good and Mr. E. G. Routzahn. It was through Miss Good's early efforts in writing articles and corresponding with inquirers throughout the country that the first materials were gathered which seemed to point toward the advisability of such a movement. Her pamphlets, "The Work of Civic Improvement" and "The How of Improvement Work," still remain the chief literature of the movement. Through the efforts of these pioneers over three hundred local improvement societies were discovered, the geographical distribution of which, confined as it naturally was to a certain number of states, has led to the belief that there are in the country at least a thousand of these organizations. While the work of the first year was national in its scope, the results were chiefly noticeable in Ohio, New York, Pennsylvania and Illinois.

When the time came to call a second convention, which properly enough was held at Buffalo, in August, 1901, it was found that a thoroughly representative gathering of a national movement was possible, and the new officers elected in a measure indicated the geographical strength of the movement. They were:

President, Charles Zueblin, University of Chicago; First Vice-President, E. L. Shuey, Dayton, Ohio; Second Vice-President, Mrs. Conde Hamlin, St. Paul, Minn.; Third Vice-President, Henry Metcalf, Cold Springs, N. Y.; Treasurer, Frank Chapin Bray, Cleveland, Ohio; Corresponding Secretary, E. G. Routzahn, Dayton, Ohio; Recording Secretary, Charles M. Robinson, Rochester, N. Y.; Organizer, Miss Jessie M. Good, Springfield, Ohio; Albert Kelsey, Philadelphia, Pennsylvania; Charles M. Loring, Minneapolis, Minnesota; H. B. Beck, Austin, Texas; W. H. Moulton, Cleveland, Ohio; John L. Zimmerman, Springfield, Ohio; Miss Mira Lloyd Dock, Harrisburg, Pennsylvania; D. J. Thomas, Springfield, Ohio.

It was found that the presence of the Buffalo exposition, while it made it possible for some of the members to attend, prevented any attendance from Buffalo, so that the convention was distinctively one for work and mutual encouragement rather than propaganda.

The first evening Miss Mira Lloyd Dock, of

the Pennsylvania state board of forestry, delivered an illustrated address entitled "An Improvement Pilgrimage," the character of which may be slightly indicated by reference to the admirable pamphlet of Miss Dock's, issued by the organization which she represented, in which is recorded her observations on a tour through Europe, at the instigation of the Women's Clubs of Pennsylvania.

The next morning the various improvement societies which were represented presented their reports, which were of great individual interest and especially encouraging because of the remoteness of many of them, such as the Civic Division of the Women's Club of Keokuk, Iowa, the Floral Association of Spokane, Wash., the Civic Club of Harrisburg, Pa., the Women's Civic League, St. Paul, Minn., the Women's Health Protective Association of Galveston, Texas, and the Improvement and Cemetery Association of Tarpon Springs, Fla. One of the most stimulating addresses of the morning was given by Mrs. Conde Hamlin, president of the Civic League of St. Paul, in which a record of work was presented which should be encouraging to every improvement association of the country, and particularly stimulating to the voters who are permitting such work of citizenship to be done by the women. It included the enlargement of the functions of the park board, the disposition of the garbage question, an attack on the bill board and smoke nuisances, the establishment of playgrounds, the carrying through of a new charter, the opening of a reading-room and gymnasium, fresh air excursions, and finally the subdivision and co-ordination of effort, involving a local organization in each ward of the city.

At the afternoon session Mr. Starr Cadwalader, of the Goodrich House, Cleveland, spoke of the Home Gardening Association of that city, recounting the experiences of an admirable organization which has encouraged the school children to plant gardens of their own, by selling them packages of seed. The success of this organization cannot be better indicated than by stating that over 120,000 packages of seeds were sold this last year at one cent each, without any expense to the association, the small charge paying for the seed, the printing of the envelopes, the sorting and distribution, and leaving a surplus, which was invested into bulbs for the school rooms. The discussion which followed brought out the fact that such work had also been done in Rochester and other New York cities under the inspiration of the extension work of Cornell University, which was admirably described by Professor Craig. At this session there was also an

address by Mr. H. S. Earle, representing the League of American Wheelmen, of which he is president, the subject of his address being "Better Highways," on which he speaks with authority, being the leader in the "Good Roads" movement in Michigan. A very instructive address was given by C. E. Bolton, the mayor of East Cleveland, Ohio, whose account of the accomplishments of that delightful little suburb, was so full of interest and instruction, that it is worth while calling attention not only to the report of it in the convention proceedings, but to the fuller accounts found in his beautifully illustrated report for last year, by means of which the citizens of East Cleveland have been encouraged and aroused.

The evening addresses were illustrated by the stereopticon, and were given by Mr. Albert Kelsey, president of the Architectural League of America, and by the president-elect of the American League for Civic Improvement. On these two successive evenings the general subject of the City of the Future was discussed, which made an appropriate introduction to Mr. Kelsey's resolution, acted upon by the League and subsequently sent to the exposition authorities, with the indorsement of other organizations and the very general approval of the press throughout the country. These resolutions proposed a civic exhibit at the St. Louis exposition of 1903, and read as follows:

"Whereas, The improvement of towns and cities, in the judgment of this convention, is a subject of widely recognized importance to the people of the United States; and,

"Whereas, civic improvements of a public and permanent character must soon transform many communities, reflecting 'man in his full Twentieth Century development, exhibiting not alone his material, but his social advancement,' in a most conspicuous manner; and,

"Whereas, Municipal art and the science of modern city-making has formed the subject of a department exhibit at three international expositions abroad, therefore be it

"Resolved, That the American League for Civic Improvement, in annual convention assembled, petitions the commissioners of the Louisiana Purchase Exposition to make provision for an exhibit which shall have this characteristic."

Aside from the instruction and fellowship of the convention important results were achieved in the enlarging of the scope of the organization by embracing Canada as well as the United States, and by adding commercial memberships, so that now the membership consists of individuals who pay \$2.00 a year, improvement societies which pay

\$2.00 for each 500 members, and commercial members paying \$10.00. A full account of these convention proceedings is published by the League in "The Twentieth Century City," to be obtained from the headquarters, Springfield, Ohio.

As indicating the scope of the American League or Civic Improvement, it may be worth while to append a few of the objects which it announces as within its province: Cycle side paths; county park systems; foot paths to reach scenic beauties; forestry, fountains and wayside springs; good roads and good streets; hand books and guide boards locating points of interest; increased attractiveness of farm life; photography as an improvement agency; preservation of groves and natural features; street and road signs; street, road and riverside planting; athletic and outdoor pastimes; floral exhibitions; flower and fruit missions; open air band concerts; open-air restaurants and picnic grounds; parks for all the people; people's play grounds and recreation parks; pleasing church exteriors and surroundings; public assembly and lecture halls; proper patriotic celebrations; public lavatories and closets; public gymnasiums; recreation piers; rest room in towns and cities; shelter houses for park and cemetery; village club room or house; abatement of smoke nuisance; artistic public advertising; care of vacant lots; care of railroad and traction right-of-way in city and country; cemetery improvement; civic function of the church; cleansing and beautifying public buildings; comfort, convenience and beauty of public vehicles; dwellings for the people; garbage disposal for towns and villages; harmonious housing of public gas, water and sanitary plants; improvement of city water front; municipal architecture; permanency and beauty in bridge building; practical and artistic street planning; proper care of streets and alleys; planting about factories; proper naming of streets and roads; public lighting as an aid to city beauty; public sanitation; public squares and open spaces; sanitary burial and cremation; sidewalk planting; sanitary and storm sewage system; statuary in public places; public memorials; suppression of noise; study of public health and civic beauty by commercial bodies; suitable grouping of public buildings; the "city gateway"—railway station and grounds; vacant lot cultivation; home roof gardens; improvement of rear yards; improvement work for church young people's societies; women's clubs; Y. M. C. A. and Y. W. C. A., social settlements, civic federations and similar organizations.

In all parts of the country all kinds of improvements are being undertaken by individuals, private organizations and public bodies, and the

most pressing needs are for co-operation and education. The American League for Civic Improvement has the continent for its "parish" and a "more beautiful public life" for its goal.

Decoration of Cities.

This title is given to a series of excellent articles in the last quarterly issue (1901) of Municipal Affairs. The subjects of small parks and tree planting, municipal sculpture and street fixtures, plant decoration for city homes and the bill board nuisance, are thoughtfully considered.

Upon the subject of small parks, Frederick W. Kelsey says in part:

"In the attainment of large parks and connecting parkways, the small parks should not be overlooked. Nothing yields larger returns than the open oases in the crowded tenement-house districts of our metropolitan cities. Thither thousands flee in the hot sultry days of summer, to breathe the fresh air. There the children congregate to enjoy their sports, leaving the crowded streets for traffic. And if any one doubts the wisdom of small parks, let him visit any of the small parks opened in New York within the last decade. Nothing is dearer to the hearts of the people, and the failure of the last administration to follow the constructive policy of Mayor Strong in this direction was a factor in the recent election."

As a ground-work for all plans of municipal betterment a comprehensive scheme is indispensable to secure symmetry and economy. Doubtless after Chicago has wasted a few more millions of dollars we will have a single commission appointed by the mayor and removable for cause, that shall have charge of all public parks, playgrounds, baths, and street improvements.

Municipal Affairs (52 William street, New York City,) is a publication that no settlement, municipal club, or person interested in civic betterment can afford to be without. A file of their annual issues is a history of the latest steps in civic progress and a storehouse of data for municipal improvements.

PROF. THURSTON'S "FIGHT FOR LIFE IN CHICAGO."

The cause of municipal betterment and the improvement of social conditions is making steady gains each year through the patriotic and effective service of the professors in our colleges and teachers in our normal and high schools. The result of their work is obvious to those who teach in the department of sociology and economics in the universities and the professional schools. Each new entering class has more of a social consciousness and vision and increased intelligence in their observation and judgment of economic data. Conspicuous among these efforts is the scientifically accurate and practically efficient work

done by Prof. H. W. Thurston in the department of sociology at the Chicago Normal School. His finely illustrated and brilliantly descriptive stereopticon lecture on "The Fight for Life in Chicago," which he recently delivered before our Community Club, has been published and copyrighted by the board of education of the city of Chicago as No. 1 in its series of municipal studies. It bears the same title as the lecture and will be conceded to be altogether the best sketch of the sanitary history of the city which deserves to be credited with official sanction, as it is compiled largely from official reports. The marvelous healthfulness of Chicago which seems so incredible that its vital statistics have been discredited by statisticians both at home and abroad is due not only to its great lake, high winds and floods of sunshine, but also to the "seventy years' battle" of the health department against its difficult topographical conditions and its still more dangerously cosmopolitan and transient population. Its remarkable engineering achievement in successfully completing the drainage canal is the greatest sanitary enterprise ever undertaken by an American city, and goes far toward assuring the good health of its great population.

Professor Thurston's text book on Economic and Industrial History is the best inductive introduction to these subjects which we know.

Chicago's Traction Situation.

The report of the special committee of the Chicago city council on local transportation affords an admirable basis for public discussion, popular education and intelligent problem. The long and bitter conflict between the justly indignant and suspicious public opinion and the devious and short-sightedly selfish policy of the street railway companies renders any satisfactory solution of the present deadlock extremely difficult. The expiration of the principal franchises next year necessitates prompt action of some sort, while the impending litigation based on the untested and very doubtful claim of the companies' alleged "ninety-nine-year extension rights" requires the most cautious and united effort to protect and promote the people's rights. The whole situation is very fairly and firmly stated in the council committee's report. With this as a basis, the public hearings given by the committee are eliciting the strenuous but deliberate discussion of the question from the differing points of view taken by those representing the divergent interests involved.

The Municipal Voters' League (whose splendid success in ward politics assured an honest majority in the city council and made possible such

a capable committee) presented the most incisive analysis of the situation, demanded prompt action, advocated both direct compensation and reduced fares, far better service during the term of the new franchise, which is not to exceed twenty years and may be terminated after ten years, and provided for municipal ownership at the expiration of the lease, in case the city is then desirous and able to purchase and manage its street railways. The mayor in his message to the council strenuously opposes any action until the state legislature gives the city the charter right to own and operate its railways.

In strange inconsistency with his overtly inimical attitude toward the civil service law, which he has done his best to nullify, he now insists that municipal operation of street railways is impracticable until the merit system of appointment is thoroughly well established.

The Chicago Federation of Labor urges delay until the question of municipal ownership can be submitted to a referendum vote, and the people can thus inform their representatives in the legislature and city council of their demand for lower fares instead of compensation, protection of the rights of labor and the control of local transportation in the interests of the whole people.

The Chicago Teachers' Federation are circulating petitions to the city council protesting against granting any franchises until the companies pay their taxes.

Among other civic bodies presenting their views at the public hearing, our own Seventeenth Ward Community Club, whose headquarters is at Chicago Commons, submitted the following action which made a distinct impression and which is reproduced in The Commons by request for local circulation and in order that each alderman might receive a copy.

"Whereas, The street railway service in Chicago is a disgrace to our citizenship and a menace to the growth and prosperity of our city; and,

"Whereas, The franchises of corporations directly responsible for this vicious service are about to expire; and,

"Whereas, The city council, having power to grant franchises, has appointed a committee on local transportation to inquire into this subject; now, therefore, be it

"Resolved, That we, the members of the Community Club, as taxpayers and electors of the 17th ward of Chicago, do respectfully submit as the desires of our people upon this subject:

"1. That rapid and adequate service is the first requirement and all franchises should provide for immediate forfeiture when this requirement fails.

"2. That no franchise should be granted that

does not provide for universal transfers to all surface lines within the city limits.

"3. That low fares to the people should take the place of compensation to the city in all future franchises. Compensation to the city, so called, is but a heavy indirect tax upon the wage-earning class.

"4. That all franchises should provide protection of the rights of employees and of the people by regulations of the conditions of labor and agreements to arbitrate all differences between the railway corporations and their workmen.

"5. That all franchises should be drawn to provide for municipal ownership and operation in the near future. We regard the operation of all street railways directly by the municipality as the only final solution of this problem.

"6. That a department of transportation be established, with permanent quarters, where complaints of inadequate service can be received, with power to investigate all charges and make recommendations to the city council."

Child Labor in Illinois.

By Harriet M. Van Der Vaart, Chairman of the Industrial Committee of the Illinois Federation of Womens' Clubs.

Child labor is steadily on the increase as shown by statistics of the state factory inspectors and this fact is enough to make any thoughtful person inquire, "What are the causes?"

The Women's Federated Clubs of the state of Illinois have appointed an industrial committee. Early in November this committee began to investigate conditions under which people labor in factories, sweat shops and stores of Chicago. This work of investigation has only begun and it is early to make a statement, but the general interest is such, that the committee have been requested to give this partial report of their efforts.

Thus far forty places have been visited and hundreds of toilers observed. According to the state law, a child may not work under fourteen years of age. The parent is required to furnish a sworn statement of the child's age, if it be between fourteen and sixteen years. Of the workers seen one-fifth were children and a conservative estimate of this committee would declare one-third of these affidavits false; thus one-third of all the children were under the legal age. This was notably so in the box and candy factories and in most of the department stores.

What are the general conditions under which the child works? We find him at the age of puberty, rising at five in the morning, taking a long cold trip in a crowded street car to a factory where he must labor from seven in the

morning until five-thirty at night, with but one-half hour in which to hastily partake of a lunch. The conditions surrounding him while at work are not conducive to health. The air in many places is foul, the light poorly adjusted to the eyes, the toilet accommodations often inadequate and frequently unsanitary and the surroundings unfavorable to the development of both mind and body. Thus is the state jeopardizing the health and welfare of its future citizens for the sake of the mere pittance the child receives. And what is this pittance? At a liberal estimate it would average in this city \$2.50 per week from which must be deducted sixty cents for car fare. But what of the loss of vigor resulting, in the case of the factory child, from the tension induced by the effort of human muscle to keep pace with the relentless energy of the machine. And, as the machine is perfected, it needs, more and more the agility of the child to complement it. This severe nervous strain comes at the time of adolescence, when not only physically but spiritually and mentally the child is awakening to new and larger life. If his powers are stunted at this time, a dulled, ineffective life follows.

As a single example, picture the little girl, twelve years old who, in making boxes, repeats the same automatic motion 15,000 times a day. By the time she is twenty years of age, what strength will she have to give in service, or to her possible future children? What is the popular objection brought against legislation which limits child labor? It is, that the family or widowed mother needs the wage of the child. Is this a fact? The factory inspector's report says that this necessity is very largely over estimated. But even if it does exist, is it an intelligent and economic method of procedure for the state to allow the sacrifice of so large a number of its future citizens for the support of a few needy families? Surely it needs but the awakening of the mind of the people to devise some less wasteful and more intelligent method.

For the present the committee feels that its observations have been too limited and the problems involved are too complex to admit of its making any recommendations. "Publicity creates conscience" and through the medium of the press, it hopes a knowledge of existing conditions will result in their speedy betterment.

One must have the world already in his own soul, seeing much through anticipation, or he remains blind with seeing eyes, and all experience and observation become dead and unproductive labor.—DR. A. V. G. ALLEN OF PHILLIPS BROOKS.

The Commons.

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

GRAHAM TAYLOR, - - - - - Editor.

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EDITORIAL.

The very interesting combination of forces, brought about by the joint conference of teachers, farmers and country pastors to be held at the Agricultural College at Lansing, Michigan, which is announced on another page, will doubtless prove an inspiring example, which will be eagerly followed at other centers of educational effort and rural influence. The fact that such university professors as Henry C. Adams and Charles H. Cooley of the University of Michigan are actively participating, with the faculty of the Agricultural College and other educators, in promoting this conference should stimulate men of equal standing and influence elsewhere to rally similar combinations of forces which only need to organize their efforts in order to accomplish the social redemption of country life.

Socializing the Country and Ruralizing the City.

The ruralizing of city life and the socializing of country life are equally essential to the progress and satisfaction of all life in America. It is with great pleasure and hopefulness that we give to our readers this month a little glimpse into the encouraging movements in both directions, which are starting up in many quarters with such strong support. The American League for Civic Improvement promises to become the much needed clearing house and federative center, which will bring into suggestively helpful relations, and to some extent into actively organic co-operation, the very diverse, yet well directed movements toward these ends.

The literature of this fresh impulse is also full of promise. The symposium on "The Decoration of Cities" which Municipal Affairs presents in its fall issue for 1901, with the co-operation of the Municipal Art Society, gives its readers the results of the careful thought and long experience are fast losing, or have never gained, that which makes country life worth living. The editor of

"Country Time and Tide" is the pastor of a country church at Montagu, Mass. Another minister in the country town of Jericho, Vt., has edited a valuable little volume containing a symposium furnished by a group of country pastors on "Institutional Work for the Country Church."

The noteworthy articles on "The Regeneration of Rural New England," published in the "Outlook," last year, by Rollin Lynde Hart, aroused a great deal of interest and profitable discussion.

Perhaps the most potent force that promises the most rapid and radical changes in the social conditions of country life is electricity. The rural trolley lines are proving an immense saving in the time and drudgery of farm work. The cheap and rapid transportation thus afforded, together with the co-operative telephone associations already widely successful in farming communities, of several experts on the specific points of practical interest.

In the publication of the American League for Civic Improvement, entitled "The Twentieth Century City," full reports of the two improvement conventions may be found.

"Home and Flowers," an illustrated monthly magazine devoted to the world beautiful, and published at Springfield, Ohio, while primarily devoted to practical floriculture, is exerting itself in a very popular way "to tell what is being done to make American life more beautiful and to make suggestions how this may be brought about, especially in the home life, through which we can most surely refine and exalt our national character." Its September number contains an interesting sketch of the first annual convention of the American League for Civic Improvement.

The rise of such little periodicals as "Country Time and Tide," with its artistic typography, industrial outlook and poetic spirit, is full of the potency to fulfill the promise of this one, to make "a more profitable and interesting country life."

It is interesting to note also that the country churches are beginning to lead in these movements for the self-preservation of what many country communities have either long since lost, will surely relieve the hitherto isolated homes from much of their loneliness and stagnation, and will as surely establish in the country those centers for the interchange of educational, social, moral and economic values which give to city life so much of its charm and profit. The rural free postal delivery is already transforming whole communities.

Those who live too much in outer relationships become alien unto self.—MARGARET FULLER.

The University of Michigan Settlement Fellowship.

For the sixth year the students and professors of the University of Michigan are planning through the Students' Christian Association to send a representative to Chicago Commons for six months' residence and the pursuit of some original research. To assist in this effort, the Warden of Chicago Commons met their annual appointment to address the large rally of the friends

employees, directly and indirectly promoted through efforts for social betterment; the political reform achieved and to be expected by holding party administration responsible for social progress; and the vitalizing and humanizing of religion which has ever come through its application to the social conditions of the common life. Prof. Henry C. Adams, in making the appeal for the financial support of the Fellowship, declared that the social service of the times was



DETROIT SETTLEMENT, 519 FRANKLIN STREET.

of the settlement work from the University and the city of Ann Arbor on Sunday, Feb. 12th. His theme was "The Reflex Influence of Social Service," which he illustrated by the personal development which settlement residents and workers in kindred lines of effort attained through their work; the reciprocal advantage to educational institutions and public interests in giving expression to the cultivated life; the improvement of the condition and relationship of employer and

laying the basis for a new morality. He also took pleasure in affirming that the University's Fellowship at Chicago Commons had not been without its effect in certain departments of instruction.

Applications for appointment to the Fellowship are pressed more urgently than ever before.

At the joint request of the Detroit Settlement, the Collegiate Alumnae and representatives of University of Michigan, Prof. Taylor also vis-

ited that city in the interests of a possible co-operation of these three strong groups. He found the settlement well located and having an exceptionally good building equipment, but in need of resident and non-resident workers to supplement the effective service of the three now in residence. The Collegiate Alumnae manifested hearty and intelligent interest in further co-operation with the settlement. The friends of both interests rallied in large numbers at two public appointments for the discussion of the settlement motive and method. The proposition to ally those interested in settlement service in the University of Michigan with the work of the Detroit Settlement, only forty miles distant, was most favorably entertained, both in the latter city and at Ann Arbor. But whatever practical development may come of it, both professors and students declared their affiliation with the greater center of population through Chicago Commons to be so advantageous to the University that it must be maintained, and they hoped would be supplemented by reciprocally valuable co-operation between the Franklin street center and the University forces.

Mr. Royal Melendy, Miss Edith Clark and Mr. Lionel Heap, former incumbents of the Fellowship are all at present students at the University.

Conditions in Detroit seem to be ready, and public opinion among people of civic intelligence is ripening for a thorough investigation of the need for initiating such a juvenile court in that city as has been so successfully established in Chicago. If the University of Michigan could supply an investigator of sufficient capacity and calibre to grasp and demonstrate the situation, the Collegiate Alumnae and other friends of the Detroit settlement would prove to be abundantly able not only to provide for the very reasonable expense involved, but also to educate public opinion to secure the enactment of such beneficent legislation. This settlement, with its capable and devoted neighborhood workers, its effective building equipment, and its generally recognized practical achievement in its own district would readily become a center for broader civic interest and co-operation. All it needs to this end is the joint action and support of its own friends, and those in the Collegiate Alumnae and University in initiating some such needed work for the whole city as this proposed investigation would surely be recognized to be.

He was alive in himself at every pore of his being and no life or expression of life could he regard as alien to himself.—DR. A. V. G. ALLEN
OF PHILLIPS BROOKS.

College Settlements Association.

Standing Committee.

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Vice-President: MARY K. SIMKHOVITCH, (Mrs. Vladimir G. Simkhovitch,) 248 East 84th St., New York City.
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EDITED BY CAROLINE WILLIAMSON MONTGOMERY.

Early Days at Rivington Street.

BY JEAN FINE SPAHR, FIRST HEAD-WORKER.

In the early days, life was very simple at the New York Settlement. The first servants came with no particular theories of life to carry out, no economic or sociological hypothesis to verify or disprove. They were moved purely by the sentiment of neighborliness. As it was impossible for the East Section to move into our vicinity, we would go to live near them. And we went in the first place with few places beyond the simple one of living in a tenement house neighborhood, and proving ourselves good neighbors.

We had been so warned and forewarned by those wise in the ways of the world, of the evil, and the drunkenness, and disorder of Rivington St., that we endeavored to placate Mrs. Grundy with a middle-aged housekeeper, and to defend ourselves from midnight assaults by having a man sleep in the house. And he was unwittingly the cause of the only fright which I had in the three years that I lived at the settlement. The month before the settlement opened Mrs. Rand and I spent in furnishing our house. We had a limited sum of money, and we endeavored to make it go far by painting our own floors, sewing and laying our carpets, and the like. When we had gotten the beds into the house it seemed as if it would be easier if the housekeeper and I slept in Rivington street instead of taking the long trip up town and back each day. We were very tired when night came, and as the gas had not been turned on in the house we extinguished our candle early and went to bed bolting the upper door and leaving the lower one unbolted for our protection. About midnight I was roused from a sound sleep by a violent ringing at the bell. I leaned out of the window, and called but received no answer. The bell continued to ring, the door was shaken and occasionally kicked. I stood and thought a few moments, and then supposing that this might be the regular part of any night's pro-

gram, I donned some clothes, lit my candle, and started down the stairs. But before I reached the front door, the disturbance had ceased, and I went back to bed, resolving that another night should find us with gas, and a chain bolt. The next visit we learned that our midnight disturber was our paid protector. He had come at that hour to go to his bed and had found himself locked out, and vented his wrath on the front door before he went off to walk the streets for the night.

That was the only time we were troubled at night, but our peace of mind was broken by an early visit from a policeman. Rivington street had a very bad name in those days, and until they got used to it, the street car conductors looked askance at young women who asked to be let out at Rivington street. And so perhaps we ought not to have wondered at our call from a policeman. He asked to see the "Madame," and he was with difficulty convinced that he had not a right to a bribe for letting us exist in the neighborhood.

There was a good deal of hard work that first year at the settlement. The house was heated with stoves, and a good half of the residents "stoked" every day. Some of us became very skillful in keeping a fire alight, but the unfortunate individual to whose share the parlor grate fell, built many fresh fires. We had no servants in those days but a working housekeeper and a little girl from the neighborhood who changed every two months and who sat at the table with us, and was one of the family. Also in those days we sold baths in our basement, and the Jewish women were not very particular about scrubbing out the tubs after they had bathed. And so the residents scrubbed tubs, and washed dishes, swept, and dusted their own rooms and the parlors, and kept the front steps and sidewalk clean.

It was in connection with our housework that I had an amusing call one Sunday morning. A young woman, a clerk in a Grand street store, came to see me. She had with her a newspaper containing one of the high flown accounts of our work to which we were treated in those days. She had called because the article said that we did our own work and she wanted to know if we did. She asked: "Do you sweep, and cook, and wash dishes?" When she had received an affirmative answer she sat a moment in silence, then sighed and said: "I thought ladies never did any thing but sit in the parlor and hold their hands."

There was one delightful feature of that first year which is not likely to be repeated. Almost all the residents were personal friends of

the few who had been interested in starting the settlement. For two months of that first winter the seven residents who composed the family were members of either '83 or '84 of Smith College. This element of old friendship gave a unity to the family which it would have been hard to have gained otherwise. In spite of—perhaps because of—the hard work that fell to the share of each resident during the early days, our life was a very happy one. And it seems to me, that the fact that there are to-day many married men and women, fathers and mothers now, who count the "settlement" as one of their life's possessions, who were children in the home those first years, goes far to prove that the hard work did not seriously interfere with the forming of strong ties with the neighborhood.

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Settlement Attitude Toward Radicalism.

The discussion of the attitude of settlements toward radicalism gave the Federation of Chicago Settlements one of its most animated and profitable meetings. Sixty-five of their residents and friends gathered in the neighborhood parlor at Chicago Commons Jan. 18th. In the opening address the position was taken that the settlements, to be true to their fundamental principle, should not discriminate against the radicals any more than any other class. The general advantage, both to the community and to those who hold extreme views regarding the social order, of treating them exactly like other people was urged. To afford an opportunity which brings the extremist out into free and open discussion with representatives of other points of view, it was claimed tends to lessen the exaggerated emphasis which isolation always lends to suppressed or repressed opinions. In proof of this advantage, the open discussions at Toynbee hall and the Free Floor at Chicago Commons were cited. Upon the latter, for instance, the anarchists' leaders have repeatedly been confronted with the reasonable, tolerant and firm defense of law by a prominent judge, an able attorney and a widely known scholar. The questions and discussions

thus elicited from the radicals were honest, earnest, pertinent, in the best of spirit and entirely free from bitterness, personalities or any approach to a breach of parliamentary order.

It was conceded, however, to be a debatable point whether the settlements should not only assure equal freedom of speech, but also afford a platform for the public utterance of individual or factional opinion. The embarrassments of whatever attitude the settlement takes toward radicalism, it was agreed, were to be expected rather from the action it felt called upon to take in times of stress and strain, rather than from its mere tolerance or furtherance of radical expression. At whatever cost in the temporary loss of influence or support, it was felt by all that the settlements must stand firm for even-handed justice to all classes against whatever misconception or injustice may confront them, and that when occasion clearly demanded it they must not hesitate to take the overt act which will prove the consistency of their attitude toward truth and justice. It was further urged to be the duty of the settlement to educate their residents in an intelligent understanding, a well balanced judgment and a calm attitude with reference to the conflicting theories and interests by which they are sure to be confronted and between which they are more or less compelled to judge.

CHICAGO COMMONS

The Cook county superintendent of public schools, Mr. Orville T. Bright, greatly interested the constituency of our two city-center schools and other friends by his pictures and descriptions of the suburban and country schools within the county outside of the city limits. The County Association of Teachers have long been actively interested in our settlement kindergarten. Their contributions led the teachers of the state to appropriate, at their convention a year ago, enough money to warrant us in maintaining the branch kindergarten in the old neighborhood at 75 Grand avenue.

The reciprocity between the trades unions and Chicago Commons is becoming increasingly cordial and helpful. The warden has recently addressed in their own halls the Carpenters' District Council, the Glass Makers' Union, and the mass meeting of Brickmakers and Cigarmakers at Blue Island.

A series of craft conferences, to which the Free Floor Discussion is to be largely devoted during the remainder of the winter, was opened by the cigarmakers, who discussed the conditions of their trade, the effect of the new relations of

the country with Cuba upon their craft interests, the growth and benefit of their union and the strength it has added to the labor movement.

The Protestant Episcopal clergy are investigating the Chicago settlements. Chicago Commons welcomed the inspection and the fellowship of the friendly and sympathetic clergymen, who spent an evening with us lately.

The Catholic Woman's National League supplied one of the best programs at our Pleasant Sunday Afternoons this winter. The opportunity to reciprocate their courtesy was heartily improved by the warden to address their largely attended club meeting on Francis of Assisi, the initiator of social chivalry. Three social neighborhood centers on the north, west and south sides of Chicago are supported in their successful and varied work by this strong and growing league of Catholic women.

The Apollo Musical Club of Chicago has proven its splendidly democratic spirit in ways which are as beautiful as the social service rendered thereby is invaluable. For the third season they have rendered the oratorio of the Messiah at Chicago Commons and at the settlement of the University of Chicago. The chorus of ninety voices was not as large by one-third as the number of their great chorus who volunteered to sing. Mr. Harrison M. Wild, their successful director, conducted the recital. The volunteer soloists, who so generously and artistically contributed to the great success, were Miss Elizabeth Blamere, soprano; Miss Adah Bryant, contralto; Mr. Frank Hannah, tenor; Mr. E. C. Rowden, bass; Mr. Arthur Dunham, accompanist.

The encouragement we have received in thus offering the highest art in the service of the best music to our great industrial and cosmopolitan population may encourage others. The first year the beer hall we were obliged to use was not half filled; last year our own new hall was not more than fairly occupied; this year every seat we could crowd into it was taken, every inch of standing room was eagerly sought, the adjoining stairways, halls and rooms held the overflow and many who sought admission were turned away from the building half an hour before the concert began. Fully seven hundred people thus eagerly rallied to hear the Messiah and willingly paid the admission price of twenty-five cents. The Chicago Commons Choral Club, under whose auspices and for the benefit of whose piano and the recital was given by the Apollo Club, are greatly stimulated by the success of this occasion in their own effort to raise the ideal and promote the culture of the community in the refining and unifying art of song.

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